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9. — “*Christopher North.*” *A Memoir of John Wilson, late Professor of Moral Philosophy in the University of Edinburgh.* Compiled from Family Papers and other Sources, by his Daughter, MRS. GORDON. With an Introduction by R. SHELTON MACKENZIE, D. C. L., Editor of the *Noctes Ambrosianæ*, etc. New York: W. J. Widdleton. 1863. 12mo. pp. 484.

IN our January number we reviewed in full Mrs. Gordon's Memoir of her father, and it only remains for us to say that we have here an American reprint, in form, size, and type all that we could desire, and in price much better adapted to the easy ability of our reading public than the two-volume English copy used in the preparation of our article. The Introduction is less than two pages in length, and still less in its significance, and has probably no other purpose than to add the prestige of Dr. Mackenzie's name, if so be that there are any potential readers to whom he is known, and Wilson's reputation unknown, — a perfectly harmless, but utterly useless device.

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10. — *On Liberty.* By JOHN STUART MILL. Boston: Ticknor and Fields. 1863. 16mo. pp. 223.

HOWEVER widely statesmen and economists may differ as to the relative advantages of the different forms of government, few persons will deny that the best form for any people is that which secures to every individual the largest amount of liberty consistent with the just authority of the government and the personal rights of the other members of the same community. At the very threshold of this inquiry, therefore, we encounter the question, What are “the nature and limits of the power which can be legitimately exercised by society over the individual”? To answer this question is the chief object of Mr. Mill's essay, now for the first time, we believe, reprinted in this country.

“The object of this essay,” he says, “is to assert one very simple principle, as entitled to govern absolutely the dealings of society with the individual in the way of compulsion and control, whether the means used be physical force in the form of legal penalties, or the moral coercion of public opinion. That principle is, that the sole end for which mankind are warranted, individually or collectively, in interfering with the liberty of action of any of their number, is self-protection, — that the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others.”

To the maintenance of this thesis Mr. Mill brings all his great powers as a thinker and a writer, and no one can read the ingenious